



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

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| 1. Asked ³⁵⁴⁶ an asker by a torment ^x befalling/ occurrent. | سَأَلَ سَائِلٌ بِعَذَابٍ وَاقِعٍ |
| 2. For the disbelievers, not for it ^x a repeller. | لِلْكَافِرِينَ لَيْسَ لَهُ دَافِعٌ |
| 3. From Allah, possessor (of) the <i>ma'a'reje</i> (ascending stairways). | مِنَ اللَّهِ ذِي الْمَعَارِجِ |
| 4. <i>Ta'arojo</i> (curvilinearly ascends) the angels and The <i>Ruho</i> (Arch Angel Gabriel/ other High Angel) to Him in a day [was] its ^x <i>meqda'ro</i> (span/ measure) fifty thousand-[year]. | تَعْرَجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ |
| 5. So <i>issber</i> (let-hold on patiently [your]) a beautiful patience. | فَاصْبِرْ صَبْرًا جَمِيلًا |
| 6. Verily they see it ^x afar. | إِنَّهُمْ يَرَوْنَهُ بَعِيدًا |
| 7. And [We] see it ^x near. | وَنَرَاهُ قَرِيبًا |
| 8. Day the Heaven ^w is like the <i>muh'le</i> (molten metal). | يَوْمَ تَكُونُ السَّمَاءُ كَالْهَلْهِلِ |
| 9. And[are/ to be] the mountains ^x like the <i>eh'ne</i> (colored wool). | وَتَكُونُ الْجِبَالُ كَالْعِهْنِ |
| 10. And asks not <i>hamemon</i> (affectionate-friend) (about another) <i>hameman</i> (affectionate-friend). | وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا |
| 11. (To be) made they ^z discerning/sighting; longs the criminal if ³⁵⁴⁷ (to) ransom ³⁵⁴⁸ (himself) of then-day's torment by his sons. | يُبْصِرُونَهُمْ يَوْمَ الْمُجْرِمِ لَوْ يَفْتَدِي مِنْ عَذَابٍ يَوْمِيذٍ بَنِيهِ |
| 12. And his she-consort ³⁵⁴⁹ and his brother. | وَصَبِيحَتَهُ وَأَخِيهِ |
| 13. And his (closest) kin ^w which ^u lodges/shelters him. | وَفَصِيلَتَهُ الَّتِي تُتَوَكَّلُ عَلَيْهَا |
| 14. And whom ^p (are) in the Earth ^w together; afterwards [he] delivers him. | وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُنْجِيهِ |
| 15. Not-at-all ³⁵⁵⁰ ; verily it ^w (is) <i>Ladha</i> (intensely heated Hell). | كَلَّا إِنَّهَا لَأُظْلَمَةٌ |
| 16. <i>Nazza'atan</i> ^w (iteratively-wrester) ^w for the <i>shawwa</i> ³⁵⁵¹ (head skin and the extremities). | نَزَّاعَةً لِّلشَّوَى |
| 17. [It ^v] summons/calls whom ^p [he]: backed and averted. | تَدْعُوا مَنْ أَدْبَرَ وَتَوَلَّى |
| 18. And gathered [he] then [he] cached/cognized ³⁵⁵² . | وَجَمَعَ فَأَوْعَى |
| 19. Verily the mankind (had been) created <i>haloo'an</i> ³⁵⁵³ (fretfully-anxious). | إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا |

³⁵⁴⁶ The word "سأل" could mean "دعا", see القرطبي!

³⁵⁴⁷ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See ابن هشام!

³⁵⁴⁸ The word "ransoms" is a transitive verb, hence the need for the parenthetical (himself)!

³⁵⁴⁹ That is his wife, or intimate she-companion!

³⁵⁵⁰ The word "كلا" is an article of negation particularized for deterrence and prevention!

³⁵⁵¹ The word "shawwa" has several meanings, among them: the head skin, the extremities!

³⁵⁵² That is he consciously persistently boarded!

³⁵⁵³ The word "هلوعا" means he who is "ضجور جزوع", that is fretful and anxious! See اللسان!

20. If evil touched/betided him [he] (is) <i>ja'zooan</i> ³⁵⁵⁴ (<i>iteratively bewailer</i>).	إِذَا مَسَّهُ الشَّرُّ جَزُوعًا ﴿٢٠﴾
21. And if touched/betided him the <i>khayro</i> ³⁵⁵⁵ (<i>desirable/possession/goodness</i>) [he] (is) <i>mano'an</i> (<i>iteratively-stinter</i>).	وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا ﴿٢١﴾
22. Except the prayers ³⁵⁵⁶ .	إِلَّا الْمُصَلِّينَ ﴿٢٢﴾
23. Who ^r they over their Prayer ^w (are) <i>da'emoona</i> ³⁵⁵⁷ (<i>duty-biders</i>).	الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾
24. And who ^r (are) in their possessions (is) a right ³⁵⁵⁸ <i>ma'aloomon</i> (<i>that which is known</i>).	وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾
25. For the requester and the <i>mahroome</i> (<i>he who is dispossessed</i>).	لِلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾
26. And who ^r <i>yousaddegoona</i> (<i>they^z affirm as credible</i>) by the <i>Deen's</i> ³⁵⁵⁹ (<i>religion's/Islam's</i>) Day.	وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾
27. And who ^r they from their Lord's torment, (are) <i>mushfegoona</i> (<i>they who are in disquiet</i>).	وَالَّذِينَ هُمْ مِنْ عَذَابِ رَبِّهِمْ مُشْفِقُونَ ﴿٢٧﴾
28. Verily their Lord's torment (is) other than <i>ma'amoon</i> (<i>one from which one is safe and secure</i>).	إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَا مُنِ ﴿٢٨﴾
29. And who ^r they for their <i>foroje</i> (<i>orifices/private-parts</i>) (are) keepers up ³⁵⁶⁰ .	وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَافِظُونَ ﴿٢٩﴾
30. Except on/over their spouses or what possessed their <i>aymane</i> (<i>right hands</i>) ^w then verily they (are) other than <i>malomeena</i> (<i>ones that are blameful</i>).	إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَلَا إِلَٰهَ غَيْرُ مَلُومِينَ ﴿٣٠﴾
31. So whoever <i>ebtagha</i> ³⁵⁶¹ (<i>[he] earnestly-quested</i>) beyond <i>tha'leka</i> (<i>he-that-afar-it/that</i>) then those they (are) the aggressors.	فَمَنْ أَتَّبَعِيَ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْعَادُونَ ﴿٣١﴾
32. And who ^r they for their <i>amana'te</i> (<i>their: trusts/responsibilities/duties</i>) and their covenants (are) shepherds (i.e.: <i>custodians/fulfillers</i>).	وَالَّذِينَ هُمْ لِأَمْتِنَتِهِمْ وَعَهْدِهِمْ رَاعُونَ ﴿٣٢﴾
33. And who ^r they by their testimonies (are) <i>qa'emon</i> ³⁵⁶² (<i>standers/maintainers</i>).	وَالَّذِينَ هُمْ بِشَهَادَتِهِمْ قَائِمُونَ ﴿٣٣﴾
34. And who ^r they (are) on their Prayers they ^z (are) keeping-up ³⁵⁶³ .	وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ ﴿٣٤﴾
35. Those (are) in paradises ^w /gardens ^w <i>mukramoona</i> (<i>they who are hospitality accorded and honored</i>).	أُولَٰئِكَ فِي جَنَّاتٍ مُّكْرَمُونَ ﴿٣٥﴾
36. So what who ^r they ^z disbelieved, <i>qebalaka</i> (<i>towards you^s</i>)	فَمَالِ الَّذِينَ كَفَرُوا قِبَلَكَ ﴿٣٦﴾

³⁵⁵⁴ The word “جزعنا” of “جزع” has several meanings, among here: bewailer! See التاج!

³⁵⁵⁵ The word “خير” = “*khayron*,” and grammatically inflected “*khayren*” or “*khayan*” all mean that which is desirable, of worthiness or goodness! Clearly charity, prayer, or any meritorious deed is surely “خير”!

³⁵⁵⁶ The word “prayer” as *noun* dual meanings: (1) a solemn and humble approach to Divinity in word or thought usually involving beseeching, petition, confession, praise; (2) *one that prays*: a supplicant! See *Merriam Webster's Unabridged Dictionary*! So, here the word is used in its meaning number (2)!

³⁵⁵⁷ The word “دائمون” like observing the “دوام” = *duty* i.e. *constantly performing the Prayer on time and in specific place known in advance to the doer*, e.g.: *in congregation and in the Mosque at the time of each Prayer*!

³⁵⁵⁸ The “الحق المعلوم” is the *Zakah* portion in a personal wealth, i.e. *besides the general charity*!

³⁵⁵⁹ The “religion's day” is the *Day of Judgment*, whence all are recompensed according to his/her deeds if they are believers!

³⁵⁶⁰ The word “حافظون” is rooted in “حفظ” which is to “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster's Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed)

although he was small he could keep up with the larger boys in sports! (Emphasis is added)!

³⁵⁶¹ The word “ابتغى” = “طلب حثيثاً” meaning: *earnestly quested*!

³⁵⁶² The word “قائمون” i.e. maintainers of the Prayer! It could stand for “standers” or “sustainers”!

³⁵⁶³ Ibid, except for يحافظون!

(are) *mubhtteyeena* (they that hasten with gaze and extended necks).

مُهَاطِعِينَ ﴿٦٨﴾

37. A'n (off) the *yamene* (right-side) and a'n the *shema'le* (left-side) *ezeena*³⁵⁶⁴ (sequestering group).

عَنِ الَّيْمِينِ وَعَنِ الشِّمَالِ عِزِينَ ﴿٦٩﴾

38. Does covet every *emre'en*³⁵⁶⁵ (mature/perfect manliness possessor) of them (to be) admitted paradise^w/garden^w (of) *naeemen* (permanent mental and physical delights in the highest chambers of Paradise).

أَيُطَمِّعُ كُلُّ مَنٍّ أَن يَدْخُلَ جَنَّةَ نَعِيمٍ ﴿٧٠﴾

39. Not-at-all³⁵⁶⁶; verily We created them of what they^z know.

كَلَّا إِنَّا خَلَقْنَاهُمْ مِمَّا يَعْلَمُونَ ﴿٧١﴾

40. Then not³⁵⁶⁷; *Oqsemo* ([I] oath) by Lord (of): the *mashareqe* (sunrise's loci) and the *magharebe* (sunset's loci), verily We assuredly³⁵⁶⁸ (are) *Oa'deyroon*³⁵⁶⁹ (We-Who are capable of giving/doing/enforcing/influencing).

فَلَا أَقْسَمُ بِرَبِّ الْمَشْرِقِ وَالْمَغْرِبِ إِنَّا لَقَادِرُونَ ﴿٧٢﴾

41. On that [We] substitute *khayran* (choicer/superior-/worthier) than them and not We surely (are) *masboqeena*³⁵⁷⁰ (ones that are outran).

عَلَىٰ أَن نُّبَدِّلَ خَيْرًا مِّنْهُمْ وَمَا نَحْنُ بِمَسْبُوقِينَ ﴿٧٣﴾

42. So let them: wade and play [you^s] until *youlaqo* (they^z meet) their day which^x they^z (are being) promised.

فَذَرَهُمْ مَخْضُوعًا وَيَلْعَبُوا حَتَّىٰ يُلَاقُوا يَوْمَهُمُ الَّذِي يُوعَدُونَ ﴿٧٤﴾

43. Day they^z exit from the *ajda'the* (tombs) speedily as if they (were) to *nussoben* (immolation stones/sacrificed on stone alters) *youfedhona*³⁵⁷¹ (group-rush they^z).

يَوْمَ تَخْرُجُونَ مِنَ الْأَجْدَاثِ سِرَاعًا كَأَنَّهُمْ إِلَىٰ نُصُبٍ يُوفِضُونَ ﴿٧٥﴾

44. *Khashseyan*³⁵⁷² (submittingly subdued) (are) their *abssa'ro* (insights/discernments), over-burdens them humility; *tha'leka* (he-that-afar-it/that) (is) the day which^x they^z were being promised.

خَشَعَةً أَبْصَرَهُمْ تَرْهَقُهُمْ ذِلَّةٌ ذَٰلِكَ الْيَوْمِ الَّذِي كَانُوا يُوعَدُونَ ﴿٧٦﴾

³⁵⁶⁴ The word “عزِينَ” means groups in sequestering fashion, or *sequestering group*!

³⁵⁶⁵ See the *Lexicon* attached to this Translation for the differences between: the man= الإنسان, and the human= الرجل, and the person= الشخص, and the mar'o= المرء, being the mature/perfect manliness possessor! Although in English the word “one” seems to be an acceptable approximation for “المرء,” the *Lexicon* explains why we cannot use this seemingly acceptable way!

³⁵⁶⁶ The word “كَلَّا” is an article of negation particularized for deterrence and prevention!

³⁵⁶⁷ See footnote for (S75:1) for this “لَا,” by consensus is a negation particle! See *الدر المصون، احمد حلي*! As to the oath here see footnote for (S56: 75-76)!

³⁵⁶⁸ The “ل” in “القادرين” is a juratory “ل” = “القسام” amounting to= “التأكيد,” i.e. affirmation, expressed by “assuredly”!

³⁵⁶⁹ The word “قادرين” is masculine, plural, subjective noun, meaning: (1) *Causers of Fate*, (2) *We-Who are capable of: giving, doing, enforcing, or influencing*!

³⁵⁷⁰ The word “مَسْبُوقِينَ” is plural, masculine objective noun, with no English equivalent!

³⁵⁷¹ The word “يُوفِضُونَ” comes from “الإفضاء” which means a crowd of people rushing from one place to another!

³⁵⁷² The word “خاشعة” = *kbushsha'an*, is an adverbial plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word “خشوع” in “خاشعة” = *kbushsha'an* involves more than just “humbleness” or “submission” as that suggests bodily or attitudinal behavior! However, “خشوع” denotes submission or subduing of sight and sound as well! So “خاشعاً” are those who submittingly subdued their body, sight and sound! Also some time “الخاشعون” = *they who bow in the Prayer*! See *البصائر* and *اللسان*! Since this Ayah speaks about their sights being “خاشعاً” that means *their sights are submittingly subdued*!